The British Apollo:

OR,

Curious Amuſements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From **Wedneſday** May 2d. to **Friday** May 5th. 1711.

GENTLEMEN,

Q. BEing *lately in Company with one that profeſſed himſelf an* Independent, *the chief Subject of our Diſcourſe was Church Government. He maintained, that by the Law of our Lord* Jeſus Chriſt *all Superiority of one Miniſter over another is condemned, and conſequently that that Eccleſiaſtical Dominion and Authority which is exerciſed (though in various Manner) in moſt of the Churches in* Chriſtendom, *is a plain Violation of our Saviour's Law mentioned* Mat. 20. 25, 26. The Princes of the Gentiles exerciſe Dominion over them; but it ſhall not be ſo among you. *Being at a loſs for a Reply to this Argument, I am conſtrained to have Recourſe to you for Aſſiſtance, that I may be enabled to engage with this Sect by another Time with better Succeſs.*

A. This ſame Text is with a better Colour of Reaſon urged by the *Anabaptiſts* againſt the Lawfulneſs of Civil Magiſtrates. For ſuppoſing theſe Words to be ſpoken by our Saviour to his Apoſtles, not conſidering them as the Paſtors of Mens Souls but (as he often does) touching them more generally as *Chriſtians*, then they are to be ſo taken and underſtood, as that they may be applied to all, and not to them only and their Succeſſors in the Miniſtry. And if the *Anabaptiſts* Inference from hence is not allowed even by the *Independents* themſelves; with much leſs Probability can they from hence infer, that *Chriſt* ſhou'd here eſtabliſh an everlaſting Difference, not between *Chriſtians* and *Pagans*, but between the Spiritual Paſtors and Civil Governors of *Chriſtians*. For how did the Apoſtles themſelves obſerve this Difference, the Exerciſe of whoſe Authority both in commanding and controuling other Paſtors, is ſo clear from Scripture that no Gloſs can darken it? But the Truth is, our Saviour aimed at ſomething higher than either the *Anabaptiſts* or *Independents* ſeem to obſerve. He found that his Diſciples had entertained the common Fancy of the *Jews*, that the *Meſſias* ſhou'd not only deliver the State of *Iſrael* from the Power of the *Romans*, but alſo reign as King in the Throne of *David* with all ſecular Pomp and Dignity, and make *Jeruſalem* the Seat of an Univerſal Monarchy; and under this Conſideration they expected high Preferments from him in his future Kingdom, and were ready to quarrel among themſelves who ſhould be the greateſt. To undeceive them in this Conceit, our Saviour told them, *that the Thoughts of their Hearts were vain*, that they were not to look for ſuch Preferments from his Hands, as the Kings of Nations beſtow on their Attendants, but that their Reward was to be in Heaven, and on Earth their chief Honour muſt be to ſuffer Perſecution for his Name's Sake; that Submiſſion and Humility were fitter for them here than ſuch aſpiring Thoughts; and that the greateſt among them wou'd give the trueſt Teſt of their Greatneſs by exceeding others in Humility and Lowlineſs of Mind. This is the clear and undoubted Meaning of our Saviour in theſe Words, which is far from yielding any ſuch Inference as the *Independents* draw from it.

Q. Gentlemen, *Though the Unicorn is made one of the Supporters of the Royal Arms of* England, *yet I find it is diſputed by ſome whether there is any ſuch Creature, which makes me deſirous to ſee your Opinion concerning it; and if you allow that there is ſuch a Creature be pleaſed to inform me in what Part of the World it is to be found.*

A. We find that almoſt in every Age of the World of which any conſiderable Writings are extant, great Queſtion has been made concerning the Being of this Creature. The only way of clearing which Point muſt be by comparing the ſeveral Teſtimonies together that are given of this Beaſt. Now, it is certain that there are ſeveral Beaſts that have but one Horn, as the *Indian* Oxen, and *Aonian* Bulls; but the Deſcription of theſe and others that are mentioned by Zoographers, does not ſuit with that of the Unicorn, which is ſaid to be a peculiar Beaſt which has naturally but one Horn, and that a very rich one, growing ſtraight out of the Middle of its Forehead. And to omit here the frequent Teſtimonies of Holy Scripture concerning the Being of this Creature, becauſe of the diſputed Senſe of them, if the concurrent Teſtimonies of *Pliny* and *Ælian* are to be believed, it ought to be no longer a Diſpute that there are Unicorns. For the latter of theſe Writers ſays expreſly, that there are certain Mountains in the middle of *India*, the Paſſage into which is very difficult, where are Abundance of Wild Beaſts, and among others Unicorns, which the *Indians* call *Cartazonas*, which are as big as Horſes when grown to their full Stature. Their Main and Hair is Yellow, their Feet cloven, their Tail like that of a Boar, and they have one Horn growing out betwixt their Eye Brows, which is rough all over with Wrinkles, and ends in a very ſharp Point. The Deſcription *Pliny* gives does not differ from this; only he adds theſe farther Circumſtances, that their Voice is like the lowing of Oxen, but ſomewhat more ſhrill, and that they are never taken alive. And what is ſaid of them by latter Writers as *Paulus Venetus*, *Æneas Sylvius*, *Albertus Magnus* and others, does not much contradict but amplify with more Circumſtances the Deſcription already given. And theſe being all poſitive Teſtimonies concerning this Creature, they ought to outweigh what is ſaid by thoſe that maintain the Negative, ſince of a Negative of this Nature no Teſtimony nor Proof can be given.

Q. Gentlemen, *Tho' I doubt not but you may have heard ſeveral Stories much to the ſame purpoſe, yet I hope you will pardon me, if I relate the following, ſince I may give better Proof of it, than moſt can produce,*

who ha Things of the like Nature. Very lately a Shop-keeper's Wife of London died, and three Nights after she was buried. There being a Journyman in the House, who was a faithful Servant to, and well-belov'd of his Master, and given very much to reading; sitting up late that Night at his Book, she appear'd to him, and told him he must next Morning get an Horse and ride to such an Inn-keeper in the North of England, whom he wou'd know by the Description she gave of him, and by sitting on such a Bench at his Door, that he must demand 250 l. of him, which she lent him, unknown to her Husband; that when he had the Money he must put it into safe Hands, for such a Child as she had provided it for, and upon his justly performing of this she wou'd trouble him no more; but must keep it secret from her Husband. The Young Man next Morning desir'd his Master to get him an Horse on an earnest Affair, but intreated him to ask no Questions on it. The Master at length comply'd, having great Confidence in his Servant's Honesty. The Young Man observ'd all the Orders and Directions of the Apparition, and at his Journy's End met with the Inn-keeper, in the manner describ'd to him. He took him aside and told him his Mistress was Dead, and that he came for the 250 l. which he had of her Money. The Inn-keeper knowing she had no Note or Witness of the Loan: At first positively deny'd he ever had a Farthing of her; upon that the Young Man advis'd him to be careful of what he did, owning to him how he came by the Knowledg of it, and all other Circumstances, and that her Apparition wou'd certainly trouble him, if he did not pay it. This stagger'd him so as he was ready to sink down, and at length own'd it. This I can assure you I had all from the Inn-keeper's own Confession, being (as thought) at the Point of Death. Now, pray, Gentlemen, please to tell me if this cou'd possibly be discover'd any way but by the Apparition.

A. Such Accounts have been given by many of so great Probity, that it wou'd appear too rash to disbelieve them all: Tho' doubtless by much the greatest Number of them are false; and we find no impossibility that this shou'd be so. For the Woman might own the Money and the Account thereof to her Husband her self before she dy'd, and he finding it not recoverable by Law, might put his Man upon this Stratagem to frighten the Inn-keeper out of it, and he be true, to the best of his Knowledg, in his Relation of it to you.

POEMS.

Q. APOLLO, *I'm blam'd,*
('Till sometimes asham'd)
For being so Fickle in Love,
They say, that I never
So long Time persevere,
As may well my Interest improve.

Why shou'd it seem strange,
So often I change,
In Matters, of such a slight Nature,
When if they will mind,
As Fickle they'll find,
Th' Opinions of every Creature.

How often we see,
Those who Statesmen *be,*
The Scheme of their Notions to alter,
Sometimes they excel,
Then so far from well,
At best they deserve but an Halter.

Grave Counsellors *wise,*
Who others despise,
As t' proud their Advices to take;
Yet for all their scorning,
Not seldom, next Morning,
With diff'rent Idea's *awake.*

Philosophers *too,*
Who Nature pursue,
And all Things that to her belong;
Themselves they oft find,
In Causes so blind,
That all their Conceptions are wrong.

Your deep Virtuoso,
(Tho' most of 'em so so)
Shall seek the Philosopher's Stone;
His 'State having sold,
To turn all to Gold,
Tho' he had some, shall find he has none.

Projectors *scarce stay,*
Their Whims *to display,*
Before they are new ones contriving;
Their Cullies thereby,
(And some specious Lie)
Of all Expectation depriving.

Thus let ev'ry Man,
Be as wise as he can,
He still will be changing his Mind,
And new Notions frame,
Without any Blame,
In Matters of every kind.

Yet if I make Court
To Phillis, *in Sport,*
And anon to Clorinda *advance;*
To Silvia *tell Stories,*
Then sigh to fair Cloris,
And after with Cellida *Dance.*

Perhaps swear I am
In Love *(tho' a Sham)*
And then to another am Ranging:
Pray tell me, why I
Condemn'd *thus shou'd be,*
And others not censur'd for Changing.

A. Altho' we must own,
A Maxim 'tis known,
All *Mankind are subject to err;*
And that those we find,
Most *rarely* so blind,
We only to others prefer.

And tho' such you name,
May merit some Blame;
Yet they themselves injure the most,
And all the reflecting,
Scarce worthy detecting,
Compar'd to the Follies you boast.

While you court the *Fair,*
Alone to ensnare;
And they your false Oaths do believe;
Such ways to pursue,
Most treach'rously you,
'Gainst all Rules of *Honour*, deceive.

Since others you harm,
Before they can arm,
Against the false Traitor you bring,
And they are complying,
T' your Sighing and Dying,
While your *Promises* are on the Wing.

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